DOCUMENT RESUME

ED 041 689 24 RC 004 542

AUTHOR	Connelly, John; Barnhardt, Ray
TITLE	Community Background Reports: Taholah, Quinault Reservation, Washington. National Study of American Indian Education, Series I, No. 14, Final Report.
INSTITUTION	Chicago Univ., Ill.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C. Bureau of Research.
BUREAU NO	BR-8-0147
PUB DATE	Jan 70
CONTRACT	OEC-0-8-080147-2805
NOTE	18p.
EDRS PRICE	EDRS Price MF-$0.25 HC-$1.00
DESCRIPTORS	*American Indians, *Community Characteristics, Cultural Opportunities, Demography, Economic Factors, *Education, Educational Facilities, Environmental Influences, *Field Studies, Health Services, Low Rent Housing, *National Surveys, Parent Participation
IDENTIFIERS	Quinault Indians, *Washington State

ABSTRACT

Number 14 of the 1st series of the Final Report of the National Study of American Indian Education, this community background report concerns itself with the Taholah, Quinault Reservation in Washington State. Information was collected via observation, interviews, and questionnaires. Described are the community of Taholah; population characteristics and historical background; the economics of the Quinault tribe; economic trends and prospects; the educational system including physical plant, administration, programs, teaching staff, pupil population, parental involvement, the school's relation to the community, and current problems and trends. (AL)

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BR 8-0147
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NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

USOE
PROJECT OEC-0-8-080147-2805

FINAL REPORT

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Community Background Reports

Series I

No. 14

Taholah, Quinault Reservation
Washington

John Connelly
Ray Barnhardt
San Francisco State College
January, 1970

NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

The attached paper is one of a number which make up the Final Report of the National Study of American Indian Education.

This Study was conducted in 1968-69-70 with the aid of a grant from the United States Office of Education, OEC-0-8-080147-2805.

The Final Report consists of five Series of Papers:

I. Community Backgrounds of Education in the Communities Which Have Been Studied.

II. The Education of Indians in Urban Centers.

III. Assorted Papers on Indian Education--mainly technical papers of a research nature.

IV. The Education of American Indians--Substantive Papers.

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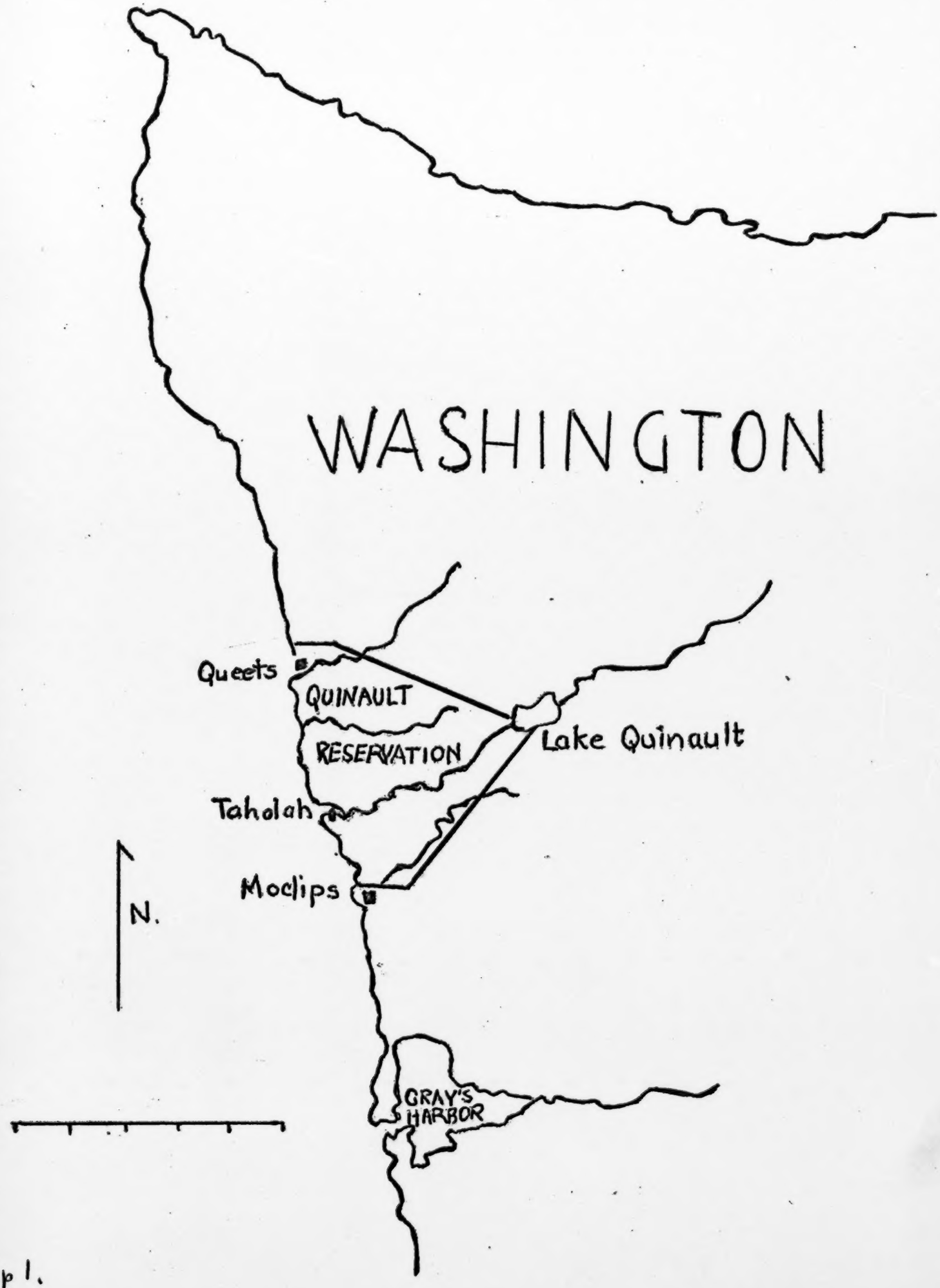
PREFACE

In the fall of 1968 a field team from the San Francisco State College studied the Taholah school, Taholah, Washington. The field team included Ray and Carol Barnhardt of the University of Oregon who remained in continuous residence in Taholah during the seven weeks of the study. Charles McEvers of the American Friends Service Committee served as a part-time field worker and concentrated on the interviewing of parents and individuals particularly concerned with the schools and education. John Connelly of San Francisco State College, director of the Northwest-Alaska Region of the National Study of American Indian Education also served as a part-time field team member.

Interview schedules and questionnaires prepared by the NSAIE staff were used in the study. Interviews of students, parents, teachers, administrators were carried out by the field team members. Draw-A-Man tests were given first grade and fifth grade students.

Students on the seventh through twelfth grade levels attend the off-reservation school at Moclips, ten miles to the south of Taholah. These students and teachers at the Moclips High School were interviewed.

The field team enjoyed the friendship and help extended by the people of Taholah, the officials and staff of the Quinault Tribe, the Community Action Program and the schools during their stay at Taholah.


WASHINGTON
Queets
QUINAULT
RESERVATION
Lake Quinault
Taholah
Moclips
N.
GRAY'S
HARBOR

Map 1.

TAHOLAH

Taholah is a community of about 540 people on the Quinault Indian Reservation in western Washington. It is the larger of the two small communities on the Quinault Indian Reservation in western Washington. The triangular shaped reservation has a base line boundary of approximately twenty-five miles along the Pacific Ocean. Northern and southern boundaries also about twenty-five miles in length, slant eastward and inland to an apex slightly above Lake Quinault (Map 1).

The forested slope of the Olympic Mountains is divided by four major and five minor streams and their tributaries, which flow into the Pacific. These support the fisheries of the Quinault Tribe.

The climate is moderated by the offshore Japanese current. Extremes of heat and cold do not occur. Rainfall is very heavy, averaging about 140 inches a year. This heavy rain has produced a "rain forest" on the western slop of the Olympic Mountains.

Taholah is the location of the offices of the Quinault Tribe, the Quinault Community Action Program, and Quinault Tribal Enterprises.

Population

Almost all the residents of Taholah are Quinault Indian. The trader, the school staff, missionaries, medical staff, personnel in the Federal housing project currently underway, and several employees of the Quinault Tribal Council constitute the small percentage of non-Indian population.

The Indians of Taholah live in modest frame houses along streets. The shortage of housing a few years ago acted as a deterrent to people who wished to remain or who wished to return. At present, a mutual self-help housing project consisting of 60 low cost and 20 low-rent houses is underway.

Historical Background

The Northwest Coast, extending from Northern California to Southeastern Alaska was in pre-European contact times a region of many different peoples, speaking many different languages. On the whole, the various people of the area drew their group identities from kinship, locality relationships. The Quinault were one of these groups, representing a midway point, both geographic and cultural, within the continuum of Northwest Coast cultures. Typically, small community independence prevailed.

The earlier pattern of local community self-government associated with kinship underwent adaptation in the course of historic encounters. Earliest encounters were with traders and shipwrecks mainly from the sea to which they were long accustomed because of their fishing, trade traditions, and shipwreck encounters. They were less prepared for the effects of settlers with agricultural orientation intruding from the hinterland.

By 1855-56 the United States concluded a treaty with the Mahai, Quillieut, and Quinault and their subdivisions in which lands were ceded to the government. In accordance with this treaty the Quinault reservation was established by

Executive Order on November 4, 1873.

The establishment of the reservation brought the pre-contact Quinault area within a fixed jurisdictional boundary, in contrast to the less clearly defined traditional use area. The name of Taholah, headman at Kwinail at the time of the signing of the treaty, came to be used to designate the new community which grew up, no longer based on a long-house with supplemental kinsmen's houses, but based on the presence of the government agency, the school, and in addition, the Shaker church.

There was considerable stress and strain at Taholah during this change period in the last half of the nineteenth century. This was due not only to the new governmental forms established by Washington, D. C., but also, and perhaps more importantly to the pressures exerted by contradictory assertions by settlers and missionaries.

Perhaps no single happening gives a clearer message of the tensions of the time in this area than the emergence and spread of the Indian Shaker religious movement in the 1880's. It contained enough of the elements of Christianity to blunt attacks by Christian missionaries upon Paganism but it also contained sufficient behavioral and conceptual elements familiar to the traditional Indian view to have a widespread appeal. According to Olsen, the Shaker Indian religion came to Taholah about 1885-90, quickly encompassed practically the total population, and continued to hold its adherents with the same coverage during the time of his study of Taholah in the late 1920's.[1] Today (1969) the Shaker Indian church continues as a major religious institution in the community, though the small Pentacostal Church and the even smaller Taholah Bible Lighthouse Church also serve the community.

A practical effect of the new community social structure in early Taholah was that it provided a church facility, which along with the school facility and the federal agency, gave attachment to a location or religious, political and educational activity, and these did not detract from the basic and traditional economic order based on fish, clams, and berries. The activities of these four social orders were consolidating internally for the Quinault people, but were also highly expansive in their operations. The political extensions moved outward as far as Olympia and Washington, D. C., the school extended out from local to off-reservation boarding school, the church to a web of meetings and conferences with Indian groups throughout the Northwest, and the economic order to surplus marketing and trading encounters.

While the conjunction of these activities could not be viewed as a planned educational enterprise, the result was that the extent of the encounter circumstances, and the participation by so many of the local population, produced considerable sophistication, inquiry, insight and competence. Unlike the Makah (their northern neighbors), the Quillieut, and other groups, the traditional Quinault were not out-going or aggressive people. They were more disposed

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[1] Olsen, R. L. The Quinault Indians, Seattle, Washington: University of Washington Press, 1936, p. 170.

toward a quiet manner and home-biding habits, being sufficiently well provided in the wealth of their natural resources to be hospitable to those who came, and undemanding of the world beyond the Quinault homeland. For whatever damage the period of Federal paternalism and enforced change may have done to the Quinault, the historic change period did bring about these external encounters, with their value in learning to cope with the broad general community, without destroying the people's traditional characteristics of human warmth and appreciation. The present-day Quinault demeanor of confidence and self-worth without arrogance, their tenacity of purpose without being demanding, and their clarity of understanding, without cynicism, about themselves and others--these are human resources that contribute much to their contemporary enterprises and expectations.

Present Day

Quinault tribal government grew from the Indian Reorganization Act of 1934. The structure and procedures and concepts of tribal organization were alien to the pre-European modes of community self-government common in the Northwest Coast Indian culture.

As in many Indian areas throughout the United States the Quinault Indian people, within their reservation, have had to cope with the problems arising from the Allotment Act of 1893, intended to remove tribal land areas from government custody and assign individual Indian holdings, on the assumption that Indian competency could be converted to farming individually possessed land. The Meriam Report (1928) notes the predicament caused by the application of the allotment concept ". . .at the Quinault Reservation in Washington, where under a court decision the unfortunate practice was followed of allotting timber lands to individual Indians."[1] Acreage distribution of timber land could not lead to fair and equitable distribution of timber. Timber saleability varied according to availability and quality of timber, and was dependent upon large operations carried out by timber companies--thus depending upon corporate power in capital and equipment unavailable to individual Indian allottees. Reservation lands classified as agricultural had lesser value and less prospect for Indian individuals because of their inaccessibility, and because of the indisposition by Quinault fishermen to become farmers. Allotment has led to a loss of one-third of reservation land to non-Indians, and the entanglements of fractionated heirship to allotted lands threaten further losses. Of the two-thirds of the land remaining in federal trust on behalf of Indian allottees, only two percent is owned by the tribe corporately today.

The Quinault Tribal Council recognizes that it has survived a harsh and costly historical experience, and as Chairman Jackson reports:

> "One of the most urgent problems facing the Quinault Tribe is the maintenance of its land base. The United States has ruled that we have sovereign power over all reservation lands. Yet this is a meaningless term unless it is implemented by judicious control and planned development of the land by and for the Quinault Indians."[2]

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[1]Report to Bennett, p. 29.

[2]Ibid.

What in effect Chairman Jackson is asserting is that the Federal Government in terminating its stewardship has a responsibility to the Quinault people to provide for an orderly transfer of government which protects the treaty entitlements of the Quinault people without burdening them with the deficits of judgment, operation and policy during the period in which the Federal Government retained the authority to act for the tribe.

Economics

Fishing for salmon and trout traditionally and historically has been, and today remains, a primary economic resource for the Quinault people. While there is movement of people off the reservation to such areas as Seattle; Tacoma; Olympia; and Portland, Oregon; this is, in the main, of temporary duration and most Quinaults return to their local communities either permanently or for varying significant lengths of time. Here they are primarily engaged in combinations of fishing, clam digging, and seasonal logging.

Fishing is carried on today both for individual use, and commercially under the Quinault Tribal Enterprise. It is an activity which has much prospect for increased economic and resource development for the tribe, of which the tribe has a sophisticated awareness. Major potentials for the fisheries are seen in the development of a local market in Western Washington, the development of tourist and sports fishing, and obtaining a custom cannery and freezing plant. The tribe is well aware of conservation practices and sound fish and wildlife management, and has worked cooperatively with various state, federal and international agencies and groups in these areas.

Closely related to the problems of fisheries are those of the tribal clam beds on the beaches south of Taholah. In a report by James Jackson, Quinault Tribal Chairman, to Commissioner of Indian Affairs Bennett in late 1966, he stated:

> "Harvest of razor clams has always been an important income source for many of our people. It is particularly attractive to the young and elderly who have difficulty finding full-time employment elsewhere."[1]

Chairman Jackson, reflecting the conservation consciousness of Quinault people, was appealing for clarification of the legal authority for law and order enforcement on the Reservation. The tribal authorities believe it is necessary to hold this authority on the local level, where the specifics of problems are known and must be met, rather than through an ascending hierarchy of bureaucratic linkages from Hoquiam, Portland, Washington, D. C. for direction and guidance. With the rapid development of tourist-resort areas along the western coast of Washington and the large influx of people seeking out recreational areas,

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[1] James Jackson, Chairman of Quinault Tribal Council, "Preliminary Statement by James Jackson On the Report of the Quinault Tribal Council to Commissioner Bennett, Oct. 17, 1966," p. 8, mimeographed.

intrusions upon reservation beaches have increased, and tribal management needs and regulations have been ignored. Groups of surfers, drag-racers, campers, picnickers and tourists generally have moved out upon the attractive beaches with ignorant disregard of the fit of the beach area into the social and economic welfare of the Quinault people. Law and order enforcement under the Bureau of Indian Affairs has not been disposed to view its functions as encompassing the enforcement of tribal regulations, particularly as they have involved the actions of non-Indians. Although the beaches provide an opportunity for multiple usage, this benefit cannot be gained without enforceable management. Late in August of 1969 the Quinault Tribal Council, despairing of BIA law and order initiative in coping with non-Indian intruders, arbitrarily asserted its own authority and closed the beaches to non-Indians to protect the clam beds.

Economic Trends and Prospects

The action of the Quinault Tribe in asserting regulatory control over the beaches and clam beds has more complex implications than simply the protection of a single economic resource. It has fit with a pattern of essential considerations in conservation and development management that will give the Quinault Tribal Council substance and authority in the enactment of regulations governing housing, resort, recreation, tourist and commercial developments within the boundaries of the Reservation.

The action to close and police the beaches and clam beds must be viewed as assertion by the Tribal Council of its authority to govern the use of reservation lands, including zoning and other regulations covering the activities of private real estate developers and commercial enterprises. The Tribal Council does not subscribe to the notion that land now owned by non-Indians is beyond the pale of tribal jurisdiction, but to the contrary maintains that it is as much subject to tribal law and regulation as reservation lands held by Indian owners. It is also the aim of the tribe to increase the corporate land holdings of the tribe by obtaining prior rights of purchase in the sale of individual or family allottments, whether presently Indian or non-Indian land holdings. The Tribal Council recognizes that total land management, conservation, restoration, and development consists in a complex of considerations which must have compatibility of fit and interrelationship. The predicament with which the Quinault Tribal Council must cope is a dual problem of tribal authority to govern the reservation jurisdiction and the issue of "termination" of federal involvement. As Chairman Jackson noted:

> "Someday we will speak to you of termination. By this word we do not mean termination of the Quinault Tribe or of any traditional rights, to us termination means independence from bureaucratic controls. That day will come when the Quinault Tribe has assumed active control of the land it now controls on paper." [1]

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[1] Report to Commissioner Bennett, p. 3

Trends and Prospects

Financed by the Office of Economic Opportunity, the Quinault Community Action Program came into being as a reservation-wide community program on July 7, 1965. A year of local committee meetings and public discussions preceeded the acceptance of the program. Although there is strong determination to employ Quinault people in tribal and other positions, there is also an openness about employing outsiders who possess skills and experiences deemed important to insure the success of various undertakings. The first CAP director was a woman who had formerly been the superintendent of schools for Grays Harbor County and who in that position had been quite helpful in working with the Quinault people in developing their school. During the time of our acquaintance with the community (1968-69), a local Quinault woman was serving as director. Most of the clerical staff and project positions were filled by Quinault people. Two non-Indians employed by the CAP were a visiting nurse and an educational counselor, two people with necessary talents unobtainable locally. The two individuals occupying these positions possessed not only the special capabilities and knowledge needed for the positions but had the quality of sensitive, empathic appreciation of what was intended by the tribe in establishing the positions.

The position of visiting nurse was designed to promote health education in the communities by home visitation. When the U. S. Public Health Service replaced its temporary clinic facilities with permanent clinics and in-residence medical personnel, the CAP visiting nurse's function was coordinated with the government-run health service, thus avoiding the all-too-common situation of federal and local agencies working separately or even competitively in a community.

This development in health services illustrates the sense of direction of the Quinault in utilizing what resources they have available to proceed toward a goal by accepting and supporting a limited start. In seeking support for a higher aspiration, they go ahead with a beginning operation as a demonstration of their effort and commitment, a procedure they are also using effectively in the areas of education, housing conservation, and economic development.

Among the newest of agency activities the CAP mirrors the pattern of internal-external involvements which marked the social order of Taholah since its beginnings. CAP personnel have been involved rather extensively in state, regional, and national planning and assessment conferences, and have fed back into the community a significant amount of insight and information. One should not be misled by the quiet, even shy, manner and the physical location "at the end of the road" into thinking of the Quinault as uninformed or isolated.

There is also a remarkable amount of mutual support among the different social agencies within the community--the Tribal Council (Tribal Business Committee), the churches, the School Board, the Housing Committee, CAP, etc. Competitive relations are less conspicuous than cooperative relations, and participation with one another's specialized functions is common. This is not to imply that the stresses and strains of inherited or acquired familial alienations, assertive individualism, and circumstantial differences in affluence or deprivation do not affect the community. The normal aspects of jealousies, fears, angers, suspicions, or ambitions seem not to distract attention from the cooperative aspects of the community, however, but rather to sharpen awareness and appreciation of them.

EDUCATION

Taholah School District No. 77, a public elementary district, serves the community of Taholah. The Taholah School, serving over 130 children of pre-school age through sixth grade, is the only on-reservation school. Children from the only other reservation community, Queets, are bused to an off-reservation school. For grades 7-12, the Taholah pupils are bused daily 10 miles to Moclips, off the reservation, where they constitute about 30 percent of the student body in those grades.

Recently the Taholah school was rated as one of the ten best elementary schools in the United States, having been nominated for this consideration by the Superintendent of Public Instruction, State of Washington, Louis Bruno. At the Portland, Oregon hearings of the Senate Sub-Committee on Indian Education, May 24, 1968, the school was also given recognition by the staff of the Sub-Committee as the most effective Indian school in the Northwest.

Physical Plant and Location

The school is located at the southeastern edge of town, on the coastal slope. Its grounds extend up to the forest edge.

The Taholah school building is a new, modern plant. It contains well equipped classrooms, a multipurpose room with kitchen facilities, a community hall and gymnasium. The kitchen facilities are used for preparing school lunches, which are served in the classrooms to all children (the construction budget did not provide for a lunchroom). There is no teacher lounge but a storage room is used as a workroom and lunchroom by the teachers.

The recreation and play areas for the school are generous.

The school site was granted the district by the Tribal Council out of tribal property. Teacher housing, provided by the school district, was placed near the boundaries of the school allotment. An effect of this has been the separation of teacher residency from other community housing.

Administration

A three member, elected school board governed the Taholah school district at the time of the study in 1969.[1] All members of the Board are Indian, giving this Indian community local control over its schools within the State of Washington public school system.

The school itself is headed by a principal employed by the Board. The Board also employs the teachers.

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[1]Since 1969, the school district has been reclassified and the size of the Board expanded to 5.

At present the Taholah School is headed by Harold L. Patterson, a former missionary who, after coming to Taholah, decided upon a career in education and proceeded to obtain the Washington State credentials for teaching and administration. He has headed the school, first as head teacher and then as principal, for some sixteen years. Despite a tone of Christian ideology in the school (as for example in the opening of public meetings with prayer, the observance of silent individual prayer before eating in the teachers' lunchroom, and the principal's open acknowledgment of his former and continuing out-of-school missionary interests), the school program itself is secular in character and content. The school is freely and refreshingly open to both traditional and innovative or experimental practices in education, with the only criteria of selecting being what is helpful and meaningful in coping with the learning needs of the children. The principal has kept himself abreast of and informed on school finance, law, and emerging opportunities for enhancing the school. He has continued his own formal education and encouraged outside involvement with the school by his own participation in outside conferences, workshops and meetings, and through consultation with various specialists, scholars and researchers. He is particularly interested in seeking consultation on special problems and in having members of the Board share information and knowledge so obtained. He is not hesitant to recognize problems and seek solutions.

The long tenure of this principal and his wife (the pre-school and kindergarten teacher) cannot be discounted in viewing the achievements of the school. Along with his efforts to promote and encourage participation by the community and to utilize the talents of community individuals, the intense commitment of the missionary does mark his commitment to his professional role.

A relevant question asked not only by the study team but also by the principal himself concerns a future without this kind of personal continuity. Mr. Patterson is sensitive to the danger of slipping into a paternalistic role, and consciously attempts to avoid this predicament. In addition, the study team observed a great deal of evidence that the School Board members and other members of the community are well qualified to maintain the vigor, the operations and expectations of the school.

Programs

The Taholah school provides a nursery school, kindergarten, a free lunch program, teacher aides, remedial reading, an evening study hall, and transportation for pupils grade 7-12 to Moclips.

Funds are provided through Johnson O'Malley funds; Title 1, Public Law 89-10; State Culturally Disadvantaged Factor; State Transportation Allotment; and Public Law 874.

Special programs in pre-school education, remedial reading, Indian social and cultural history, lore, and language have been promoted and carried out. Tutorial services and field trip experiences have been provided by the school. Local Quinault people have been employed and encouraged to participate as teachers' aides, consultants and contributors to the school programs. School

personnel have been encouraged to participate in school-community and community activities.

The school board and the principal are open to any new, experimental, innovative prospects in school organization, curricular, and teaching procedures that will enhance the opportunities for Quinault children to learn effectively and competently.

Teachers

There are six teachers on the staff. One is a Quinault Indian reared in Taholah, who returned to teach here after several years of teaching experience elsewhere. The remainder are non-Indian.

Teacher turnover is a serious problem. Young teachers are inclined to stay only one or two years in this isolated rural community, a situation general for similar areas in the State of Washington. Other teachers available are retired individuals who also do not tend to stay more than a short time.

None of the teachers indicated that they were given guidance for working in cross-cultural situations in their preparation. They came to Taholah with a sense of honest commitment to do a good job and they perform with utmost integrity within the limited time of their stay.

In respect to the difficulty in maintaining faculty, the local board believes that the Indian population of the Northwest is sufficient in size to encourage an institution or institutions of higher learning concerned with teacher training to develop a program preparing teachers especially for this kind of work. The Taholah school is responsive to cooperating in such an effort.[1]

As noted above, teacher housing is located physically apart from the residences of the students and their families. The primary social interaction of the teachers in the school were with each other or with off-reservation church affiliations.

The total school staff had the highest educational qualifications for their positions as teachers and had an even higher degree of qualification in caring about their students. The study team did not know how caring was related to disciplined knowing about their students and the families of their students.

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[1] Patterson, Harold, Principal, Taholah School. "Problems of Indian Education in the Pacific Northwest," in Hearings of Special Subcommittee, Portland, Oregon - October 1, 1968, p. 1972.

Pupils

One hundred thirty-eight children attend Taholah elementary school. Except for 2 children, the school population is all Quinault Indian. All the children live within walking distance of the school building.

The children seem happy and confident within their school environment with a sense of assurance that the school was a place of caring.

The children all speak English. Most have little knowledge of Quinault beyond some comprehension when they hear it spoken.

Parents

The Parent Teachers Association at Taholah is a very active and significant organization with a high degree of anxiety about how the children of the school compare in academic achievement with the children in schools across the nation. The parents expect the school and its faculty to be knowledgeable about everything that is occurring with respect to enhancing their children's prospect for learning.

School Calendar

Economic survival of the Indian families in Taholah depends in good measure upon income derived from family cooperative participation in clam digging. The Moclips school calendar makes no accommodation to this activity which is necessary to Quinault family integrity and survival. Many high school students resign from school in order to fulfill their primary obligation to family subsistence. They cannot accept the activity schedules of the school that do not tolerate or comprehend that which is basic to Quinault growth and development, that tides rise and fall no matter what school schedules ordain.

School and Community

Schooling for the Quinault had its beginnings in a federal local school having as its primary objective the de-Indianization of the child, removing him from the pagan influences of his Indian home, community, and cultural background--an objective reinforced by his further schooling being in boarding schools remote from the community. Memory of these school experiences and educational aims remains alive in the community today. The concept of schooling as a process of removal from home and community experience for the purpose of gaining some new life pattern, with an unclear but reputedly "good" life prospect led the present adult generation into acquiring an array of various skills--but an uncertain life prospect. The impersonalized schooling they experienced, the fragmentation of the skills they learned, combined with the aspirations they acquired from school, seem to have produced in the community a conceptualization of better schooling as being reintegrated with family and local community, and emphasizing a near rather than a remote life prospect. This is perhaps most clearly stated by Chairman Jackson in his message to Commissioner Bennett:

"We need pre-vocational and distributive educational programs right on the reservation. The economic developments we are proposing elsewhere in this report go hand in hand with this concept. If we could provide an educational program which would prepare our youth to actively participate in the growing economy of our reservation; if they could receive preliminary training in local government, cultural heritage, business management, forestry, motor repair, carpentry, plumbing, food processing, electricity, etc., along with the three R's, education would mean something to them.

If the Bureau of Indian Affairs had spent as much money building facilities for this type of education on the reservation as they have spent in relocating Indians to distant cities, we would have all this now. We want the Bureau to stop taking our leaders away from us--we need them here. The present school system on the reservation is capable of being expanded into these types of learning centers, and we are ready to accept assistance in doing it.

Certainly the students could take advanced training elsewhere, as some are already, but the foundations should be laid at home first. Then, when their talents are sufficiently developed, they can bring them back to the reservation. This is a good place to live. It is where the Indians want to be. It is where they belong. We say this not because it is a reservation--we say it because this is our land. We love it--we have owned it since the beginning of time--and we plan to keep it for all time to come."[1]

Essentially Chairman Jackson, the Quinault Tribal Council, and the two reservation communities--Taholah and Queets--are struggling to achieve a coordinated development of the economic-political-social educational prospect in terms which are mutually supportive and enhancing. Schooling is thus seen as a part of, rather than apart from, developing employment-occupational opportunities. They do not see the off-reservation high schools as having a primary and vital involvement in schooling for those Indian students, who could and would, ". . . plan their lives around the economy and culture of the area."[2] Chairman Jackson emphasizes that "We have no desire to blame our problems upon the local high schools."[3] The emphasis is upon the effort to reduce and if possible eliminate the school drop-out casualties.

A member of the all-Indian School Board at Taholah remarked in a conversation, "I'm not too sure whether it's our smartest kids who stay in school, or drop out." He was speaking of the teenage students who after leaving the local elementary school are bused ten miles to another school district. However, he

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[1] Bennett report, p. 19.

[2] Ibid., p. 22.

[3] Ibid.

was also, in effect, probing the question of whether the local elementary school might be striving to prepare children for attendance at a high school that had no real place for them. His comment was not intended to scapegoat the high school for its apparent inability to serve Taholah youth meaningfully, but more to question whether the school was really involved with the growing, developing and learning of young people as people; whether the school was seeing the youth of Taholah as just so many students taking courses, getting grades, collecting credits, and then leaving--for somewhere--probably "back to the reservation" (with all the negativism that this term implies in the thinking of many non-Indians). In a real sense he was coping with the question of whether the high school was qualified to really teach the Indian youth, or whether it was simply putting up with him because he was required to be there, regardless of whether he had fit in the pattern of programs, curricular offerings, and school expectations.

Problems and Trends

The Taholah School Board is considering the possibility of adding the seventh and eighth grades to the present school. A more ambitious consideration is a reorganization of the educational structure to provide a primary school and a middle or transition school. The second proposal has appeal because it would have greater flexibility and opportunity for serving as a modified junior high school program. This, it is felt, would allow for a better preparation of students for high school through guidance and developmental experience in the change from "self-contained" classroom to departmentalized structure. It is also felt that children of this particular age can be provided a more adequate counseling and assessment service in close association with families, utilizing more effectively the off-reservation experiences of parents and other adults of the community.

Several practical problems arise in planning expansion of the present school.

1. Construction costs.
2. Operating costs and the state policy of consolidating smaller school districts because of the costs.
3. Difficulties in maintaining faculty in small rural schools.

With regard to construction costs, the board and community recognize that state and federal help would be necessary, but believe that the value to the community and nation of salvaging and enriching the prospects of the young people would offset this cost. The Quinaults see prospects for local economic and social developments which have need for the support of its youth.

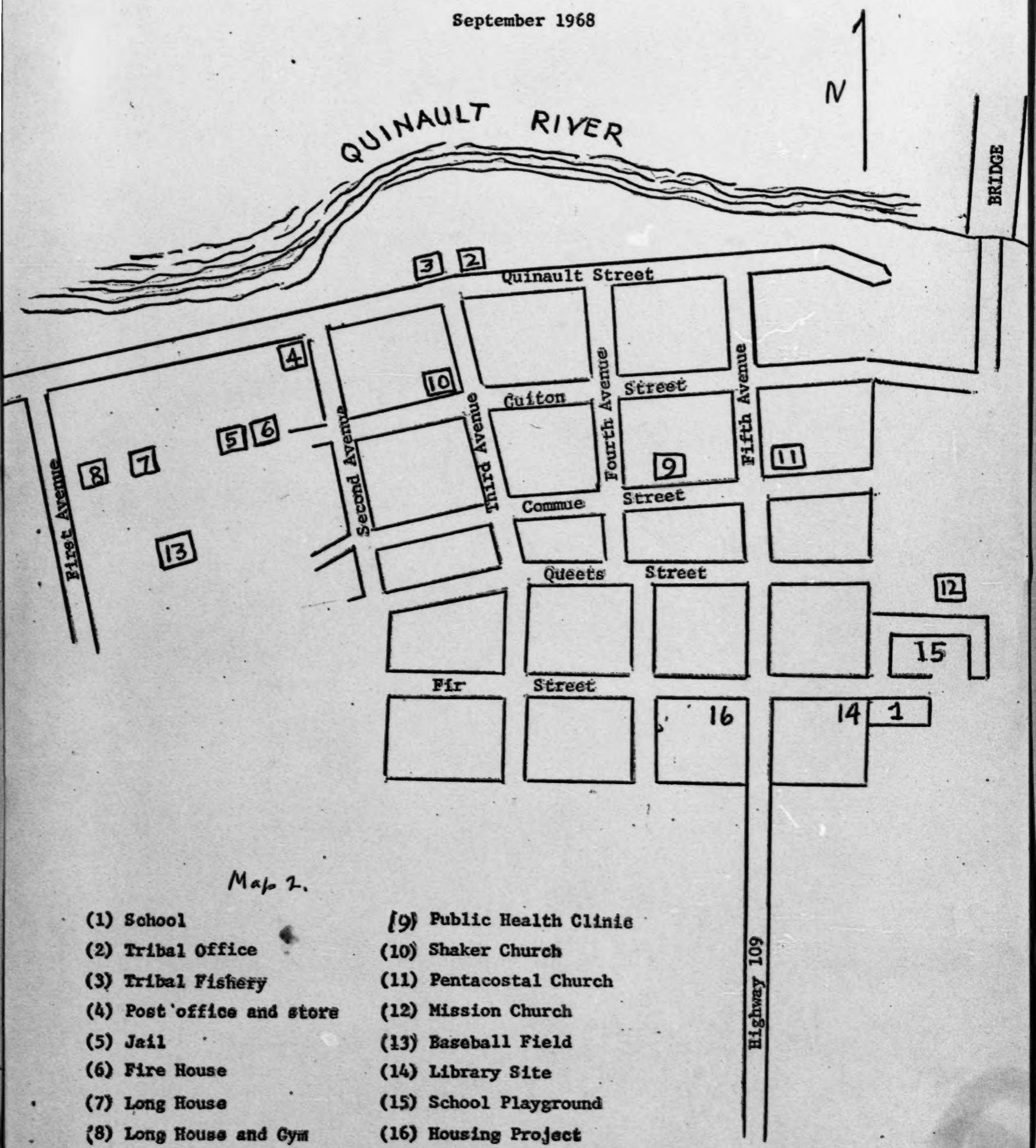
In respect to the higher operating costs of smaller units and the better educational experiences assumed to be available in larger school operations, their view is that this pre-supposes that school's main function is to prepare students for movement out of small communities into lives and occupations in a

large general society. The Quinault community wants and needs its youth. The Quinault are not opposed to students going outside for advanced schooling and specialized training, but have a conviction that such schooling is efficient or effective only when a sound education undergirds such training.

The community authorities recently employed a young man as "educational counselor." This was done in an effort to provide counseling services for individual students and their families and to develop liaison between the local community and the off-reservation junior and senior high schools attended by Taholah and Queets students. The position serves both the Taholah and Queets communities. The tribe and local communities were most anxious to cope with the school drop-out problem, but in addition the educational counselor works with the youth of the community in developing work and recreation programs. A youth work program in the summer of 1968 had resulted in the painting of the churches and most of the homes of the community. A summer camp program had been started and a start made on a recreation center and a library.

TAHOLAH, WASHINGTON

September 1968



Map 2.

(1) School
(2) Tribal Office
(3) Tribal Fishery
(4) Post office and store
(5) Jail
(6) Fire House
(7) Long House
(8) Long House and Gym
(9) Public Health Clinic
(10) Shaker Church
(11) Pentacostal Church
(12) Mission Church
(13) Baseball Field
(14) Library Site
(15) School Playground
(16) Housing Project